

WOMAN'S DEPARTMENT.

CEASELESS LABOR.

A Wife's Opportunities for Mental Improvement.

This morning I awoke with some scraps of thought in my mind, possibly brought from that far-away dreamland through which I had been journeying. They seemed rather bright. "These ideas, properly elaborated, will make a capital story," I said to myself, and I resolved to write them out at the first opportunity.

I carefully brushed three heads of golden hair, and looked to the cleanliness of six chubby little hands. Then, after breakfast, the three children were taught their "home lessons," and after starting them for school, with a sigh of relief I thought, "Now for my story."

But wait! Two loaves of cake had been promised for a "church party," the making of which compound could not be trusted to Nora's clumsy hands. So I proceeded to collect eggs, butter, sugar, spices, and all the ingredients necessary to make it sufficiently toothsome, and after an hour spent in beating, stirring and sifting, the cake was an established fact. Nora said it "came out lovely, and tired but triumphant," I again said, "Now for my pen."

Alack and alas! how can one write, be the ideas never so brilliant, with a huge pile of "week's mending" staring her in the face? While trying to work my way through this, my mind kept pace with my needle, and I pondered on many things.

Is it to be wondered at, thought I, that men often accomplish greater and more lasting results from their work than women? My beloved William Henry had just five garments to adjust to his masculine frame this morning, while I hurried on at least ten. It then became my task to assist the children in dressing, and see that the breakfast was properly served, while he read the morning paper. When we seated ourselves at our morning's meal, he was in possession of all the political, social or other news of importance or interest in the whole world. And his mind could digest the facts he had gathered, while I grappled with the dinner problem, or arranged the ever-varying routine of day's work for Nora. He went to his office, smiling and serene, while I was left to the mercy of the grocer and butcher's boy.

I am told there are men who order the dinners for their families. Dear William Henry is not one of these. He says that is my business, and his is to earn money to pay for it. Of course, he is right; but I can not help envying him as he goes down town with only one sort of work to do, to which he can devote all his energies, untroubled by any family cares for the rest of the day.

He ought to come home at night, conscious that "something done has earned a night's repose." And to give the dear man his just due, that is his usual frame of mind.

What I rebel against is the multitudinous kinds of work a wife, especially if she be a mother as well, is called upon to do. She not only must have a knowledge of, but ply, many trades, if she is possessed of a limited income. She must be dress-maker, cook, milliner, laundress, doctor and teacher, all in one.

Would Milton have given "Paradise Lost" to the world had he been obliged to superintend the cooking of his dinners, and help make and keep in repair the clothes that covered his august person?

Would not the beauty of L'Allegro have been marred, and his mind been vexed with the petty perplexities of food and raiment?

I confess I have always had a furtive feeling of sympathy for Xantippe. I do not believe that much-abused woman was irritable without good cause. Perhaps she felt that, if her spouse would divide the household cares with her, and leave her more time to develop her intellect, she might be just as bright as Socrates.

Yet I ought not to complain when I think how housework is being constantly simplified by hundreds of progressive men and women. I saw a very amusing sign on Tremont street yesterday: "Shirts washed while you wait."

Shade of my dear departed grandmother, what would you say to that? You, who consider it not only a wifely duty, but a Christian necessity, to provide a husband with at least twelve of those garments, hand-made, and of the finest linen and cambric, six of them laid away in lavender for an emergency, and six in use! Shiftless, indeed, would you declare an age in which a man need own but two of those articles of apparel, or when it is possible for him to possess only one shirt, and still keep clean by having it washed while he waits.—Margaret Moore, in *Woman's Journal*.

The first degree granted by Columbia College in accordance with the plan for a special course for women was Ph. D., in 1886, upon Miss Winifred H. Edgerton, a graduate of Wellesley. A sheepskin, conferring the degree A. B., was secured last June by Miss Mary P. Hankey. There have been in all thirty-eight young women who have studied at Columbia, twenty-nine of whom are there now. One of these thirty-eight is the originator of the annex scheme. This is Mrs. Annie Nathan Meyer, wife of Dr. Alfred Meyer.

A woman's college with teachers from England has been established at Tokio in Japan.

INDIVIDUALISM.

What Woman's Rights Really Means—The Moving Instinct.

Mrs. Corbin says that the woman-suffrage movement is based upon individualism, and that individualism is destructive to "the home, the church and the State."

Individualism, in its bad sense, means simply selfishness. Now, why should it make a woman selfish to take an intelligent interest in the affairs of her country, or to be recognized as worthy of having her opinion counted?

The slur upon the early woman's rights women is wholly unwarranted. They based their demand upon the fundamental bed-rock of justice, and sooner or later their cause was sure to prevail. But the great accession of strength that the movement has received of late years through the W. C. T. U. is proof that individualism is not the strongest impelling force with most women. "Women never fight like this for themselves," said an observant spectator at a great mass-meeting of Englishwomen assembled to demand the franchise. The love of justice and a sense of personal dignity aroused a few women of high intelligence to the wish for suffrage, and the same causes are arousing more and more of them every year. But there are comparatively few persons who care much about what seems to them an abstract in justice, even if it be practiced against themselves. Moreover, with most women the instinct of self-assertion is weaker, and the instinct of sympathy stronger, than with men. It has been only as women saw, or thought they saw, that they could use the suffrage for the benefit of those whom they loved better than themselves, that they have come to desire it in great numbers. We may rejoice in the fact or lament it, according to our respective points of view, but there is no doubt that where the cry "For self-protection" will rally one woman to the cause of woman-suffrage, the cry "For home protection" will rally twenty. This is proof enough that selfishness on the part of women does not lie at the bottom of their demand for the suffrage.

It is not easy to see why woman-suffrage should destroy the home, or lead to the alarming moral consequences that Mrs. Corbin predicts. There is no logical connection between universal suffrage and universal immorality. It will hardly be claimed that women at present have more lax notions than men in regard to the obligations of social purity. Indeed, "Ouida" and other advocates of loose theories oppose woman-suffrage on the very ground that women would punish offenses against the home with too great severity. If women were allowed to vote to-morrow, the majority of them certainly would not vote for "the abrogation of marriage and paternal responsibility." Is there any thing in a deeper study of political economy to make them favor such views? On the contrary, in the opinion of most of us, wider knowledge would simply reinforce woman's instinctive horror of impurity with reasons and arguments of the weightiest character. It is not from equal rights and a broader education that immorality is likely to result, but rather from ignorance and frivolity, and an unequal standard of morals for men and women.

To say that woman-suffrage will subvert "the home, the church and the State," is to imply that these institutions are all based upon the absolute authority of one sex over the other, as their corner-stone. The advocates of woman-suffrage believe, on the other hand, that this absolute authority is incompatible with the perfect development either of the home, the church, or the State; of the State, because "governments derive their just powers from the consent of the governed," and the only known method of giving political consent is by the ballot; of the church, because in the ideal church of the future "there shall be neither Jew nor Greek, there shall be neither bond nor free, there shall be neither male nor female;" of the home, because, as Charles Kingsley said, "Wherever a man and wife are really happy together, it is by ignoring and despising, not by asserting, the subordination of woman to man." And we believe, moreover, that all this is only a "closer application of Christian doctrine to the home, the church and the State."—Alice Stone Blackwell, in *Woman's Journal*.

OF INTEREST TO WOMEN.

St. Louis has a mining company composed entirely of women.

Mrs. GEORGE A. PECK, of the Boston Commonwealth, is the only woman in New England who is the managing editor of a newspaper.

A BILL has passed the Iowa Legislature which provides that of the five trustees for the hospital for the insane, one may be a woman.

THE Indianapolis *Woman's News* has raised paragraphing to a fine art. It can get more into less space than almost any paper we know.—*Woman's Journal*.

THE assertion is made that there are at least 100 successful female "drummers" on the road, mainly representing firms in Chicago, Cincinnati, St. Louis and Louisville.

WOMEN have been expressing themselves upon moral questions all their lives. To use the ballot is but to give expression in a different, yet more effective way.—Lucy A. Switzer.

You may educate your sons, you may educate your daughters; so true is it that unless woman has the advantage ground of knowledge she is likely to be worsted in every conflict.—Madame Willard.

INTREPID RESOLUTION.

A Man's Life Saved by a Heroic and Fearless Young Girl.

Out in the northern wilds of the Adirondacks, remote from a settlement, is a mountain retreat, occupied as a summer home by a gentleman and his granddaughter, and frequented by hunters and those seeking the health that a balmy atmosphere, spiced with gum-distilling trees, bears on healing wings.

Two visitors had been out hunting far from this retreat, in a dense forest containing but an imperfect and indefinite trail. They became separated, and as night approached, the younger, appreciating the necessity of keeping the trail in view while daylight lasted, hastened his return, supposing that his companion would take the same course. He reached the retreat about midnight, but the elder sportsman, less vigorous, unable to bear up under fatigue, lagged behind, and had not arrived when the occupants of the house retired. But one did not retire; a young girl who had spent months exploring the wilderness, and knew how difficult it would be for a person unfamiliar with its recesses to follow the feeble trail.

At a late hour she called up her colored maid to accompany her, and, donning a hunting dress, sallied forth, rifle in hand, into the darkness. She took the precaution to send a stable boy with a boat up the adjacent lake, to be used in case an accident had happened which would render its employment necessary. No one in the house knew of her intention; no one else had the thoughtfulness to entertain it, nor the courage to put it in execution.

Attended by her maid, then, she plunged fearlessly into the gloomy forest, fording streams, clambering over rocks, and forcing a way through thick undergrowth on her merciful mission. After a long search, a faint response came to the hailing call she kept up, and her view-halloo was feebly echoed from a clump of bushes, where she found the object of her search, exhausted, dazed, unable to move without assistance. The boat was called, and soon arrived at a convenient vicinity, and after the application of restoratives the sufferer was placed in it and carried to the retreat, arriving about daybreak.

Night in the wilderness is a shivering time at best. Giant trees outstretch uncanny limbs in shadeless dejection; rebellious twigs, forced aside in finding a path, strike back in the face with startling sting; the air is filled with frightful vagueness, more oppressive because the shadowy influence takes no definite form. There are but few who are not cowards in the dark.

"Like one that on a lonesome road
Doth walk in fear and dread,
And, having once turned round, walks on,
And turns no more his head."

We may reason, but fear is deaf to reason. How many are there who would like to spend the night in a church-yard? And yet it is a holy place where evil spirits may not come. Not the dangers that are palpable, but the unknown and unseen, are the most trying to the nerves. There are shuddering terrors of ambiguity.

I regard that night journey in the primeval forest by a delicate, tenderly-nurtured young lady as an admirable exhibition of the intrepid resolution that makes heroines, and I put it on record as an example of woman's bravery.—From a Speech by the *Lady James McQuade*.

SUMMER FASHIONS.

Fresh Fabrics, Trimmings and Accessories for the Coming Season.

For summer wear China and India silk will be very popular and handsome; it is both plain and figured, very smooth in texture, and very light for warm days.

Cotton dress fabrics seem to grow handsomer every year. The French and domestic satens follow closely the designs of the figured silks.

Scotch ginghams and zephyrs are very handsome in fine checks, which are combined with plain goods of some harmonizing shade. Some of the hair-line check ginghams in dark colors really give the effect of saten, they are so highly finished.

Embroidered zephyrs and ginghams make very dainty suits in soft blue and pink, and the same materials are made into pretty house-gowns. Embroidered muslins are endless in variety; simplicity of style is always desirable in these fabrics apart from the difficulty of washing any thing very elaborate.

Moire is still the favorite ribbon, and there is a revival of ombre or shaded colors. Whether they will be very extensively used remains to be seen, but the newest ribbons displayed show this effect. Electric blue, shading into old pink, was one combination; another was pistachio green shading into terra-cotta. They differ from the ombre ribbons formerly in vogue, which were variations of one tint.

Handsome buckles of cut metal are used in fastening clusters of drapery; in fact, flange metal work and metallic braiding or passementerie seem as much in vogue as ever. Braided laid over a contrasting color is both handsome and stylish, and is much used on cloth gowns. Vests and panels of black braid over white are very effective on a dark-colored gown of blue, green or dull red.—*Rural New Yorker*.

"Is any body waiting on you?" said a polite salesman to a girl from the country. "Yes, sir," said the blushing damsel, "that's my feller outside. He wouldn't come in."

THE STARS AND STRIPES.

Facts About the Origin of Our National Flag and Its Meaning.

So much has been said and written concerning the origin of the American flag, our cherished banner of the "Stars and Stripes," permit me to furnish the following data, which are authentic and historically true, as to the history of the United States flag.

The idea of standards originated with the Egyptians at an early age. The Crusaders added the cross to their banners. The union of the three crosses of St. George, St. Andrew and St. Patrick marks, first, the union of England and Scotland into the kingdom of Great Britain, and then this kingdom with Ireland. This is termed the great union flag of Great Britain, and was brought by the colonists to America.

When the thirteen colonies began to feel the iron pressure of British tyranny and despotic rule, they placed upon their banners a rattlesnake, cut in thirteen pieces, representing the thirteen original colonies, with the motto: "Join or die." When these colonies became more united in their purposes of resistance to British enslavement, they placed upon their flag a well-formed rattlesnake, in the attitude of about to strike, with the motto: "Don't tread on me."

Dr. Franklin, seeing this emblem on one of the drums of that day, writes as follows: "On inquiry, and from study, I learned that the ancients considered the serpent an emblem of wisdom, and, in some attitudes, of endless duration. Also, that countries are often represented by animals peculiar to that country. The rattlesnake is found nowhere but in America. Her eye is exceedingly bright and without eyelids—emblem of vigilance. She never begins an attack, and she never surrenders—emblem of magnanimity and courage. She never wounds even her enemies, till she generously gives them warning not to tread on her—which is emblematical of the spirit of the people who inhabit her country. She appears apparently weak and defenseless, but her weapons are, nevertheless, formidable. Her poison is the necessary means for the digestion of her food, but certain destruction to her enemies, showing the power of American resources. Her thirteen rattles, the only part of which increases in number, are distinct from each other, and yet so united that they can not be disconnected without breaking them to pieces, showing the impossibility of an American republic without a union of States." How marvelously prophetic.

"A single rattle will give no sound alone, but the ringing of the thirteen together is sufficient to startle the boldest man alive. She is beautiful in youth, which increaseth with her age. Her tongue is forked, as the lightning, and her abode is among the impenetrable rocks."

The next form of the United States flag was the stars and stripes. Its proportions are perfect when properly made, the first and last stripe being red, with alternate stripes of white. The blue field for the stars is the square of the width of seven stripes. On the 14th of June, 1777, the Continental Congress resolved: "That the flag of the United States be thirteen stripes, alternate red and white, and that the Union be thirteen white stars on a blue field, representing a new constellation." Previous to this, however, our National banner was the Union flag, combining the crosses of St. George and St. Andrew. The stars and stripes were unfurled for the first time at the battle of Saratoga on the occasion of the surrender of General Burgoyne.

The stars of the flag represent the idea taken from the constellation Lyra, which signifies harmony. The blue of the field was taken from the banner of the Covenanters of Scotland, likewise significant of the league and covenant of the United Colonies against oppression, and incidentally involving vigilance, perseverance and justice. The stars were disposed in a circle symbolizing the perpetuity of the Union, the circle being the sign of eternity. Both the thirteen stripes and the stars showed the number of the United Colonies, and denoted the subordination of the States to, and their dependence upon, the Union, as well as equality among themselves. The whole was a blending of the previous banners, namely, the red flag of the army and the white one of the navy. The red color, which in the days of Roman glory was the signal of defiance, denoted daring, and the white purity.

On the 13th of January, 1794, by an act of Congress, the flag was altered to fifteen red and white stripes and fifteen stars. On the 4th of April, 1818, Congress again altered the flag by returning to the original thirteen stripes and fifteen stars, as the adding of a new stripe for each additional State would make the flag too unwieldy. The new star is added to the flag on the Fourth of July following the admission of each State into the Union. I conclude with the following apostrophe to the beloved old flag:

Light of our firmament, guide of our Nation,
Pride of our children and honored star;
Let the wide beams of thy full constellation
Scatter each cloud that would darken a star.

—Washington Star.

—Benben—"It's too bad, Pete, 'bout Wilsing bein' out o' work. I'm 'fraid he'll hab kinder hard work to make both ends meet." Pete (who never heard the expression before—"Bofe ends meet, eh? Well, judgin' by his present circumstances, he'll be mighty lucky if he kin make one end wedgeable."—Harper's Bazar.

ISLAMISM IN INDIA.

One of the Results of Mohammed's Teaching of Conversion by Force.

One-fifth of the human race dwells in India, and every fifth Indian at least is a Mohammedan, yet many people contend that Islam is not a creed which propagates itself vigorously in the great peninsula. Where do they imagine that the fifty-odd millions of Mussulmans of India came from? Not ten per cent. of them ever claim to be the descendants of immigrants, whether Arab, Persian or Pathan, and of that ten per cent. probably half are descendants only by adoption, the warrior chiefs who followed successful invaders all owing their bravest adherents, if Mussulmans, to enroll themselves in their own clans. Almost all, moreover, are half-breeds, the proportion of women who entered India with the invaders having been exceedingly small. The remainder—that is at least ninety per cent. of the whole body—are Indians by blood, as much children of the soil as the Hindus, retaining many of the old pagan superstitions, and only Mussulmans because their ancestors embraced the faith of the great Arabian. They embrace it, too, for the most part, from conviction. There is a peculiar idea in this country that India was at some time or other invaded from the north by a mighty conqueror, who set up the throne of the Great Mogul and compelled multitudes to accept Islam at the point of the sword; but this is an illusion. Mohammed authorized conversion by force, and Islam owes its political importance to the sword, but its spread as a faith is not due mainly to compulsion. Mankind is not so debased as that theory would assume, and the Arab conquerors were in many countries resisted to the death. The pagan tribes of Arabia saw in Mohammed's victories proof that his creed was "divine," and embraced it with startling ardor of conviction; but outside Arabia the bulk of the common people who submitted to the Caliphs either retained their faith, as in Asia Minor, or were extirpated, as in Persia and on the southern shore of the Mediterranean. The Arabs colonized on an enormous scale and, being careless what women they took, mixed their blood freely, so that in Syria, Egypt, Southern and the enormous territory stretching from Barca to Tangier the population is essentially Arab, with more or less of crossing. Then Tartars were persuaded, not conquered, and they and the Arabs are still the dominant races of the Musselman world which has converted no European race except a few Albanians—with all their intellectual superiority and their military successes the Arabs never converted Spain—and has gained its converts in China and in Africa almost exclusively by preaching. It was the same in India. Here and there, as in Sind and Mysore, a small population may be found whose ancestors were converted by persecution and doubtless successful invaders occasionally terrified or bought with immunities large groups of Indians.—*Contemporary Review*.

THE SOCIETY SNOB.

Peccolite Habits of a Very Peculiar Piece of Humanity.

The society snob is generally a very harmless little creature; in fact, he is so insignificant that he can not do very much damage. His little habits and customs, his microscopic intellect, even his tiny little plots and schemes, are of less importance to the world at large than a pool of slush to a man with rubber boots.

He is generally a small, effeminate youth with a sky-terrier bang and thin, colorless face, though sometimes he has been known to be quite large, quite muscular, and even quite handsome; but, in the latter case, he generally offsets his advantages by being quite simple and quite stupid.

During the daytime he is very rarely noticeable, but as evening draws on he blossoms out; he puts on his dress-suit and he ties his necktie, the latter operation being a very complicated performance, only accomplished by unlimited practice and rare patience; but when it is done it is a thing for gods and men to wonder at. When he is finally dressed he puts on his muffler, his chest-protector and his gaiters, and goes forth to conquer.

If you have never seen a society snob at a party, you have a rare treat in store. Watch him flit from "bud" to "bud," dropping here and there a delicate bit of small-talk or rare smile. Is he not a polished gentleman of the world?

Then, too, when the supper time comes, notice the consummate skill with which he leaves his partner in the hands of a friend, and strikes a bee-line for the supper table; then, if there is wine, he is in his glory. He will get in a corner with a few select cronies and discuss the host or hostess with perfect freedom, airily criticise the supper, crack his feeble little jokes, and drink more wine than is good for him.

After supper he will get in a corner of the stairs and talk about the weather, the theaters and last assembly with some girl, and tell you later what "great fun" he had with Miss Blank, and hint about a thrilling flirtation; but somehow we don't believe him.

In the morning he will have a headache and, probably, dyspepsia. Oh, the life of a society snob is a delightful thing!—*Harvard Lampoon*.

In Bleeker street, New York City, there is a "Church of St. Benedict the Moor," attended by colored Catholics. A handsome statue to that saint has lately been erected there.

SCHOOL AND CHURCH.

—Twenty-eight women are now studying at Columbia College, and co-education is like to be the rule there in the near future.

—General W. H. Gibson, the silver-tongued Republican orator, is now a regularly ordained minister in the Methodist Episcopal church.

—Rev. Dr. George Dana Boardman has the earliest record book of the First Baptist Church of Philadelphia, dating back to 1693.

—A Boston Ramabai Association has been organized for the purpose of raising the condition of the widows and illiterate women in India.

—There have been fifteen hundred conversions since 1881 on the Mosquito coast, in Central America, due to the labors of Moravian missionaries.

—There are now thirty-five hundred Societies of Christian Endeavor in all the evangelical denominations in America, containing two hundred and fifty thousand members.

—An Arapahoe Indian of full blood, now taking a post-graduate course at Hobart College, is a regularly ordained clergyman of the Protestant Episcopal church. He is known as Rev. Sherman Coolidge.

—The clerical gown worn in Germany is of cloth. Dr. Kogel, court preacher in Berlin, is the only Protestant minister in all Germany that wears a silk gown, and that by special permission of the Emperor.

—One thing is certain—if home missions are neglected, foreign missions will languish; for it is only by keeping up the spirit of missions and of true Christianity at home that the fervor and zeal can be aroused that will maintain foreign missions.—*Standard*.

—One of our religious exchanges boasts of a certain church possessing a lady who saves the congregation where she worships \$10,000 a year. A woman of wealth and of high social culture and position, she makes it her rule and the fashion to dress for church in so plain and inexpensive a manner as to throw the whole social influence of the congregation against extravagance in dress.

—In New Jersey last year the sum of \$2,698,185.17 was expended by the State and localities for public schools. The total amount expended of city and district taxes for the building and repairing of school-houses was \$628,893. The school property of the State is valued at \$7,456,205. The school census shows that there are 374,011 children between five and eighteen years, and that there were 224,107 children in attendance during the year. The number of male teachers is 825, and of female teachers 3,177. The average monthly salary of male teachers is \$61.07; of female teachers, \$41.34. There is a serious want of school facilities in most of the cities and towns of considerable population.

A TOOTHLESS TIGER.

He Was Harmless at First, But Soon Learned Dangerous Tricks.

In the household of Rajah Kalin-arain, of Dacca, there was a full-grown tiger which used to go about loose on the premises. When this poor creature was quite young chloroform had been recently introduced into India, and, possibly by way of a crucial experiment of the strength of chloroform, a doctor, who was really the most kind-hearted in the profession, extracted all the teeth and claws of this young tiger under chloroform. The animal thenceforth was treated as a big cat, and was petted and played with during the day, while at night he was chained up outside the entrance of the ladies' apartments, in case any one should wish unauthorizedly to enter or emerge from that part of the house. This tiger had, of course, to be fed on soft food; boiled goat's flesh and rice and vegetables were the "chief of his diet." In an evil hour the men who had to feed the tiger thought to amuse themselves by letting him kill the goats which were brought for his food, and this he was easily able to do by a blow from his huge forepaws, though deprived of his claws. Having thus learned how to kill a live being, he unhappily one night jumped on a small boy who had come within reach of his chain, and with one stroke broke the child's neck. He was found in the morning apparently very sorry and surprised at what he had done. But, of course, he had to pay the penalty of his crime, and was immediately shot by the Rajah's orders.

Among the impracticable tigers which would not be tamed, and which were deaf to blandishments, there were two that had been regular man-eaters. They belonged to a family of seven tigers which infested the main road to Hazarebagh, and had killed a large number of people. As it was found almost impossible to shoot them, a sporting native nobleman set to work to catch them in pitfalls, and he succeeded gradually in catching the whole family. But though it is comparatively easy to catch a tiger in a pitfall, it is very difficult to get him out of it alive, and only two of the seven were brought out unharmed. The procedure is rather elaborate. A regular mine has to be driven up to one side of the pitfall, and in the mine a strong cage of bamboo has to be built so that when, at last, the side of the pitfall is opened and the tiger enters the mine, he is secured in the cage, which is then dug out with its captive. This must be rather nervous work for the shikarees who undertake it; but their courage is remarkable, and the cage is made of solid bamboo, four or five inches in diameter, which are thoroughly tiger-proof.—*Cassell's Magazine*.